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evenly distributed, *división* is more often sought – by the have-nots. Factionalism implements *división* in some cases (as on Nahuelpan and Alonqueo), and this may be largely aside from considerations of land.

On Alonqueo the concept of land rights and the emotional quality involved in land ownership differ significantly from Llancaman and Huilcan. On Alonqueo most people, including women and older children, are able to state exactly how much land their household "owns" (although land is not held under severalty title, petition has been made for *división*) and also how much other families "own."

On Llancaman each person knows how much land he "holds," and this knowledge is based on the awareness that one's father, through original registration or inheritance, has a right to five or so hectares. A man estimates that he also "occupies" so-and-so many additional hectares of onetime common land which he has cleared or otherwise improved. He does not speak of this land as his property, however, in the same way he does of the five or so hectares he has inherited.

On Huilcan, where even less land is utilized for agriculture, scarcely a person speaks in terms of owning land, although, like their neighbors on Llancaman, they too have "rights" over a certain percentage of land allotted to original registrants and passed along through inheritance. They "occupy" all the land they use. They realize that they would have special claim to land they work and that they would exercise such claim at the time of *división*, but they do not think in terms of "ownership." They do not know, furthermore, how much land other people on the reservation "occupy," and sometimes their estimates are very wide of the mark. Even in reference to one's own "occupied" land, measurement revealed numerous discrepancies.

Where they exist, notions of individual ownership of land tend to crosscut traditional concepts based on the land rights of kingroups above the level of the family. While this seems in some degree true for all reservations, it is most in evidence under the conditions stated above. Individual property concepts tend to correlate with the establishment of neolocal households. It is in this context that the elementary family is becoming somewhat isolated from the larger kingroup in the economic sphere.

MARKETS AND CREDIT

The bulk of the Mapuche are only on the periphery of the regional market and credit economy. Cash is scarce and credit difficult to ob-

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tain. Interest rates are sometimes in excess of 100 per cent. For the most part, the Mapuche are ill at ease and naive in market and credit operations.

Markets are available to all reservation Mapuche, although the Indians near the provincial capital, Temuco, and the larger secondary towns have stronger ties to the regional markets and are more frequently involved in a greater-than-reservation economic structure.

The railroad which runs through the Central Valley from north to south, and the several branch lines running east and west, service the Mapuche areas. In addition, there are a number of all-weather roads connecting the reservations with the regional markets. The remoter reservations are linked to the better roads, where trucks and buses are available, by ox roads and foot trails which, for the most part, are not passable in the wet winter months. Because of poor transportation, for example, Mapuche are sometimes unable to sell firewood during the winter months, at a time when their food reserves are ebbing, cash is much needed, and there is a demand for firewood in the towns.

As a rule, Mapuche tend to sell garden produce, apples, barnyard fowl, a few pigs and sheep for the purpose of obtaining small amounts of cash for immediate use. There is always a seasonal abundance, but little or no thought of stretching it out over the year. This results in the paradox of postharvest surpluses in an economy of bare subsistence. These sales, however, enable the Indians to buy land, kerosene, pots, plates, knives, etc., and "luxuries" such as matches, mate (Paraguayan "tea"), cigarettes, wine, clothing, and other items which represent rather newly acquired needs. One sees both men and women carrying their wares to town on trucks and buses or in oxcarts. A single chicken may be carried more than 20 kilometers and sold to make a small cash purchase.

Credit is scarce. For most purchases, the Mapuche is required to pay *al contado*, or cash on the barrelhead. This is especially so for small purchases, such as the items listed above, for there are very few storekeepers who are willing to keep credit accounts for Mapuche. Shopkeepers regard them as poor risks either because they are felt to be generally untrustworthy or because they are too poor to be able to liquidate their credit within a reasonably short time.

Nevertheless, Mapuche are able to raise cash or obtain seeds through credit negotiations under certain circumstances. Agents from the towns make a tour of the country in the preharvest season to in-